

Tuesday, February 1, 1966

No. M917

[REDACTED]
Must Remain in
Transcription Room

About cleaning - I've asked Rhoda to let me have the names sufficient time in advance and ^{has} there always / to be two people and it need not necessarily be left to one person to choose and the other. I think it's up to Rhoda to assign for those who have volunteered / to see if it is convenient. I would like to have that organized that way instead of leaving it a little bit wishy-washy.

The next activity also I want to say something about is index. You must understand that work on the index is , of course, absolutely voluntary work. There^{is} / no pressure and any one who cannot do it for some reason or other, doesn't feel up to it, has no time, may be not interest, is, of course, quite right of saying no. And I will not try to convince any one that they ought to. But if you feel that there is still something to be gained for yourself - or that in general it is a kind of a project that ought to be brought to its completion, at least in such a way that then what is - has been distributed to - different people who expressed their desire of having a copy that then at least there is a possibility it can be used and with that usage - with that kind of information that we then may be able to obtain - it might be possible for us really to establish and afterwards to publish a revised version which will do away with all the mistakes that are in the present - are in the temporary - version that we are now distributing. So I think if you understand well that we are engaged in something quite that might be quite worthwhile and if by experience you already know that it is useful - that maybe you can consider also from the standpoint that you'll help advance the maintenance of ideas and this you have to keep in mind - that ideas as well as everything else in life are going to be subject to a law of destruction which ultimately will pull it down to earth again ~~and will pull it down to earth again~~ and will simply make out of that what now might have content, a certain amount of emptiness and gradually disappear and become entirely superficial and again will mix with the earth, with superficiality, unless something is done to

keep it up - to keep it on a certain level and to help maintain it there and to supply enough energy in the form of Work or in the form of energy for ... yourself wish to keep certain things at the proper level because you believe that it is necessary to have that kind of a force in existence, then you will look at this a little differently because either you are engaged in something that is worthwhile and for that reason I say it for Tuesday because that is, as you know, now your obligation - that is the result of your commitment. So index must be considered like that. It is an opportunity. It is not always easy to work with others. It never is easy to work physically with other people, particularly when you have ideas and particularly when people do not understand how to work together. Perhaps also that you can learn if you really set out with an idea that it is an opportunity and perhaps then you can spur yourself a little bit into doing certain things that are maybe a little unusual but could be quite beneficial for yourself. And if you look at how you spend your time I will agree immediately that sometimes you don't have time because there are other requirements - perhaps if you consider how you spend your time in other directions you may come to a conclusion that a lot of / ^{that -} maybe - I'm only saying maybe - wasted. And that I would like you to reconsider and consider time and time again these kinds of attempts that are open to you and which I think you would use and that you then have the proper attitude towards it.

Maybe then you can really Work. Because the friction that will be created because of this kind of contact - I would almost say - is enormous but since you are doing it for a good purpose and since you are convinced it might be very helpful for your Work on yourself. As you know John Marshall is the go between and he has^{to} arranged it - and someone has to take that kind of an initiative, but for the rest it is your job and it is not John Marshall's. He would like, of course, to have certain people and he would do the best he can. And you do the best you can and never mind friction - it is quite useful because the aim is exactly thru friction, to reach something that otherwise you would not get. So I would almost say welcome the difficulties that are involved in this.

Many times I want to talk to you about - I wouldn't say life in general - about some-

thing very specific because I think that unless we have the proper viewpoint and a good perspective regarding that and this talking about the index reminds me again of that. What is it why people are not interested in Work. What kind of types of people are there? What are they in general? And what causes them not to have any interest in the possible development of themselves.

Of course, it's quite obvious and we see it all over wherever you wish to look. That man considers himself nothing else but the physical body. It predominates in everything he does. It is there because of volume you might say. Sometimes I've said it's 90%. A person is physically equipped and quite well up to the point where he actually doesn't have to grow any more and that he has within that for his physical body the facilities for maintaining himself if he eats properly and takes care of himself and that the unfortunate part which I think is something which happens to be for a human being on earth is that his feeling center is completely mixed up with his physical center. I think life and human beings would be entirely different if there was separation between them. But, unfortunately for us, living on earth, in this kind of material form there is no way of expressing any kind of a feeling but only by means of a manifestation in a physical sense. To some extent this is true also of intellectual thought with that there is a little bit more leeway because sometimes the thoughts that one can have as a thought without the necessity of ^{wanting} / to express it ⁻ with feelings - it is a little different ^{erent} because unless one feels and feels then that it has to be expressed in one form or another the feeling itself is not communicated and there is a desire of communication on the basis of feeling and for that one needs one's body and I say the unfortunate part is that that adds simply to putting the emphasis of oneself time and time again on the body as expression and now it comes from two sources. One is the purely physical as an expression then through the physical center and also a feeling center which has to be expressed and cannot unfortunately, and this again ^I say - be expressed by means of the mind because the mind has not enough contact and cannot put in forms in words that what is being felt. I think this is the condition we have to accept. We can formulate against it - you can say it's not fair. But this I believe is the condition of the human being and there is nothing

that can be done about it as far as human beings in general are concerned because this is the way they have been brought up. This is the way they accept things that they always have been and in all probability always will have to be - and as a result they admire or they wish for their body the most important place in their lives. In our ordinary unconscious state the body is always king. It is the predominating factor and it is the means by which we live our lives. Because in addition to this whatever kind of thoughts one might have the thoughts are also expressed in an activity of the physical body and as such linked up with it if one wants then to be active as a result of that what is a functioning in oneself it always is the body that does it - and as a result we look at the body as if it was all there is to it and that that is a person and we call that then a personality.

We will agree that there is a certain feeling and that there is, of course, a certain mental functioning but still the body remains paramount and we consider that what is the activity - the manifestation of a person as his most important asset. We are helped in that by the so-called sense organs and the impressions which I receive by means of certain conditions of the body and functions of the body and organs of the physical body which - although they may be related and registered in the brain and then become perhaps a mental function - usually the impression which is received is followed by a certain activity again as a result of such an impression wanting to become expressed without staying in the mind. The mind is of very little use in this sense although it could be of much more use if one could keep to oneself if one wishes without having to talk. But the difficulty is that one always wants to express something either about which one is oneself very happy or to a certain extent may be as self love or vanity or to wish to make oneself known and that there are very few people who can remain quiet when it is absolutely necessary for them to be quiet and usually when they speak that they spoil it. It is of course, possible to be mentally in a certain equilibrium and without having to say things / certain natures of different kinds of people do this a little easier than others. Not everybody has to be a talking machine. And many times when they do talk they talk a great deal of nonsense as we all know. But you see the quintessence is really not the mind. If the mind had power over the a feeling center - it would be a different thing. If I could command my feelings not to have and not to be there and to

eliminate them or to substitute other kinds of feelings by means of my mind I would be far further advanced than I am at the present time. Now what is the result? I say body is king? It means that I follow everything that my body wants to do. The wishes that although I may have certain ideas about a certain form of ethics or a conduct of life and that I read and that I sometimes wish to imitate and that I become interested mentally in finding out certain things and, of course, I develop in the mind a certain facility of a research kind or something that perhaps could be called a philosophy of one's life and that in addition to that that what is feeling center tries to develop also itself in the direction of art or the direction of religion. That usually that what is then the result of oneself as one is as personality is again and again an expression of the body and with this now the body itself feeling itself then being dependent and a necessary attribute to a feeling center or a mental functioning - almost you might say - gets stuck up. It considers itself the most important part of oneself. As a result the way we live always is based on keeping the body healthy and able to do what it is supposed to do in this world and for that reason we spend attention to it - we pay attention whenever there is a little sick we want to keep it well and even - I would say - according to the rules of objective morality - it is a necessity to keep it healthy because without the body quite logically we wouldn't be here. And that for that reason the maintenance of the body is of extreme value to the human being. But the result is, of course, that the rest of one is not developed enough and that even the possibility of the development of one's feeling center is not pure enough since it is not free from the body itself and when it is tied up it also becomes tied in its own development to whatever the body will allow and then usually that what - I feel as an expression of the body the body will have the last say about what is right and what is wrong. You see, if one starts to consider this situation of man there is a great deal of an explanation of why it is that man is the way he is and that it is unfortunate that we're not taught enough in the very beginning of what really should be the development of man and that for the possibilities of development and I say it is again due to mother nature or to this earth that we haven't developed in different directions, that if only it could become known - more

known that it is at the present time - that the body should take in the last instance the place of servant instead of being king and that then man could actually solve certain problems which at the present time / ^{are} absolutely impossible to solve for him - he cannot as yet overbridge this possibility of eliminating sometimes whatever his body dictates to him. His mind is not strong enough. It cannot go against any kind of a feeling and a feeling usually is then what determines whatever the body will do. If one does not consider what the body itself and by itself would wish to do and the relationship between the feeling and the body is so completely mixed that sometimes I do not know what really is a wish of my body and where it comes from. For that reason you understand that when one tries to become objective that the real reason is that in the first place I should try to bring about a separation between my feeling center and the manifestations of the body and that I single out in an attempt at Work first the relationships between my mind and the body so as to prevent any kind of a feeling to be expressed while the body is in a relationship with the mind. You might say is engaged with the mind. Now what does this lead to if we really want to see the consequences of this. The body wishes. It will do what it feels it can do up to the point of its own strength and whatever it feels at home with and it will go against that what is disagreeable to it if it possibly can and in that sense will engage all kind of thoughts and feelings to explain it - to justify it - and that way I will rationalize and condition myself. And the accent still remains in ordinary life on my body. In the first place I would say it because I keep on eating and it is the food for my body primarily. I do not know what happens to my food/liquid or solids. for as far as my psyche is concerned and only certain things that are apparently obnoxious to the body will also throw out a certain psychological form of behavior or perhaps when it becomes sufficiently noticeable that there is an affect on my body like alcohol that then I know it is probably also wrong for the totality of myself - particularly when like with alcohol and drunkenness - I lose control. But what is there that the body really receives in the form of food for the feeding of my emotional center. Practically nothing. And the way one tried to teach this is by the ex - by being exposed to that what is supposed to arouse a certain feeling in one, of a certain kind and some-

times one is successful by means of an explanation religiously to indicate that one really should have a feeling for the possibilities of a certain development in the direction perhaps of a diety or anything that will do as far as spiritual values are concerned and those are then linked up with a feeling center. If one wants to go religious, Of course one can become religious and sometimes very much at the expense of the behavior forms of the body. If on the other hand one wants to follow art one needs the body in some form or another again and again as expression and it is almost, I would say, practically impossible to have a feeling by itself without any form of expression and usually then that expression requires that the body in some way or other performs, or that the body is used in order to make a certain product that - then is supposed to have artistic value. This is, I think, exactly where we could find out how poor we are because why wouldn't it be possible to have a feeling that could stand on its own feet and communicate with others on the basis of feeling only. If feelings are a certain condition of certain cells in the body which are active in a certain way by producing definite vibration rates which are sent out from any one person into the atmosphere and which are not caught, then only very seldom in the presence of someone, I become convinced that there is something vibrating in the other person and then I try to translate it on my own again when I translate it into some kind of a state in myself physically expressed. This is the trouble with art and I cannot do anything about it because I don't know what. Regarding religion as the other possibility by means of which the feeling center can be aroused - in fortunately - that is/a little different direction. It is not necessary to have it come through the body. It is as if ^{the} ~~the~~ rate of vibration is set up in one and when ^{then} ~~one~~ wishes to go away from earth/if the religion is understood as something that belongs to the totality of mankind and outside of mankind with what is called an aspiration to the possibility of further understanding what may be governing at the present time our lives in a spiritual sense. But you know there is also very little of that kind of a thing really known because it is too difficult for people to have a religious feeling only and immediately they will seek an expression in some kind of a physical form even to the extent that they want to express that what is a diety also physically and as much as they possibly can reduce such feelings not belonging to earth

to something that becomes expressed on earth including a vision or an image one has of God of a certain kind including the possibility of sacred dances, including that what I consider a yearning towards something and very often expressed in the form of rules and regulations and dogma. And that that then gradually as an expression, more or less down to earth, takes the form of that what should have remained spiritual and is then, you might say, encased again into a form/belonging more to earth and again will feed man on earth for whatever he needs on earth. Now sometimes by means of breathing one can have a realization of a different kind and it is then - as if this form of air in some way or other entering oneself that at such a time when it enters it creates in one a very definite feeling of a different kind. Sometimes a feeling of holiness, not necessarily of being healthy but a feeling of unity and also because of its ^{faculty} ~~faculty~~ of movement being different from the solid or liquid food, the possibility of expanding and then because of this making ^a contact with that what is outside of a person outside of his life - outside of even his atmosphere - wishing then and yearning by means of such breathing - let's call them, even for a moment, exercises, trying to establish something of a spiritual value. And we call it simply spiritual because it is a little bit closer to the density of air as we know it. But then we see that from solid to liquid I go up the scale a little bit by using air as a means of spiritual values I drag it down again by using impressions which, although they belong to a higher form of myself, in an intellectual sphere they again are translated immediately by means of sense organs into something that again belongs to earth and then becomes for me (formulatory) or even a certain thought process including even pondering which by itself is nothing else but an ordinary ^{little} evaluation of certain things as they exist on earth. The question is again, now what does one do with it. Because according to Gurdjieff the five sense organs will not help us. Faith, hope and love will not help us although they may be certain attributes and belong to a feeling center. A realization in oneself of death might bring back certain possibilities of life will end and during this lifetime that is the only certainty that I have not knowing what might happen afterwards that then this particular period of one's life ought to be spent in a correct way. But in

addition to that, I say that it might be possible to develop certain sense organs which are not necessarily belonging to the physical body and that if I could acquire a sense organ as an ob-
jective faculty in my mind and if I could develop a conscience - a / ^{conscience} faculty in my feel-
ing center or really let it reside in my heart - that they I would become independent of the
five sense organs and eliminate for myself much of what is now required by my body and
what gives me at the present time my so-called standing in life. All of this is true for one-
self when / ^{one} consider oneself alone but affairs become much and much more complicated be-
cause of relationships and it's exactly there where we are so-called completely at fault. And
where we have absolutely no realization of what is really necessary for man to become. You
see we start to mix up now all the different wishes, on the part of the body and put them all
together as something that belongs to the body and of course is required by the body in order
to continue to exist as I say - that if there is something wrong with the food or we are sick
that we start to heal it as much as we can without having any possibility of understanding of
what really is taking place in oneself and only in a very vague way that sometimes we say it
is not matter - it is mind that governs it. Without giving indication of what really should be
substituted and that if one substituted mind instead of matter still the mind as we know it be-
longs still to earth. Spiritual values/⁻that what really could take us above the earth and out-
side of the atmosphere and what could establish a contact with all kinds of other forms of
life existing, we do not develop at all and we don't know how to get spiritual food. I mean
now religiously speaking that what is a man and what he should become when he once realizes
that that what he has at the present time is not sufficient - not sufficiently grown and that also
he realizes that that whatever there is of that kind of yearning is expressed immediately in
the form of a physical something which he wants to satisfy. When I look at myself receiving
all kinds of different kinds of impressions and food of different kinds and resulting then in all
kinds of different mani - manifestations and behavior forms of my physical body then of course
I know that there are certain activities that I might single out as coming from a definite place
and usually when I compare it with that what is required on earth that I must perform and do

for instance - that I have to do a certain amount of physical labor, that I must be able to take care of myself so that I can keep on walking, that I also have to have a clear head in order to think - in order to sell myself sufficiently for a price so that I can continue to live and buy the food in order to again and again to have a body and a little bit of a mind and something that I call feeling that will help to maintain myself as a body that all these kind of things I consider as myself an expression of my personality - the way it is. . . . But by myself in relation to others I find out what I really am. This you must understand, it becomes very important because this happens to be the condition of earth. And it happens to be the condition that we are all born together and live together and that even if one is born on a little uninhabited island or is by oneself that very soon such a person being left alone gets a little goofy. So the requirement is an exchange and now we run up against a tremendously difficult problem because we are on earth of two sexes. Sex for us as a form of energy is the highest form of one's expression in the physical sense. It is the highest form to which all food ultimately will become - will become digested up to the point of ^{si} / in that particular food octave and that each person, of course, during his early life in particular, goes through a certain period in which there is sex energy available, which, you might say, mother nature gave or which has been provided in the first place according to the laws of nature to make again a new generation and in that way to help maintain mankind exist^{ing} / on earth. It is probably a very interesting and at the same time more or less superficial way to expressing why one should have children - it is really that one has that kind of an obligation of continuing the race as it is on earth. And that perhaps it has gotten a little out of hand and that there are more people on earth than there were 100 years ago. And that perhaps we have problems of feeding them and that we are crowding each other out already and that in addition the relationship between people having a mind which tries to pacify them as well as they can and try to invent certain things at the expense of the activity of the physical center. That all these little drawbacks which are now quite apparent in our ordinary sociological existence and economically cause a tremendous amount of difficulty for the different members of society. That all of that is really nothing compared to what a man is in his relationships towards other people

and primarily towards the other sex. And that the emphasis that we have placed so far on the requirements of the body at the present time very often if one wants ^{the} / so called highest expression is an expression in the direction of sex and if possible a relationship so that when one then can say yes can in that sense I reach unity or that really belongs to me because I as man am only half and the other half is something I hunt for an when I find it I will have sex and perhaps as a result have children or perhaps if I am clever I will try to avoid it. Again and again in this particular sense that what is body is king and remains there and is constantly considered the most important part of one since that happens to be the most important part of our energy as it is available and it is evaluated more and more in that direction as something that naturally must belong and that we could not live without it. It's a tremendous mistake that one makes but at the present time it's the only way one can look at it, because we don't look at it any other way and that immediately- if there is any kind of relationship of that kind in existence between man and woman it ends up with thoughts and feeling of that kind and even if one says I love you it means really that I would love to go to bed with you. I say it is unfortunate because the emphasis is not at all on the possibility of an understanding ^{different} of a / kind of a level. In the first place an intellectual one and in the second place a spiritual one or a feeling one. And those kind of possibilities are all the time being pushed in the background because one doesn't want to talk about it. And if there is any thing of a spiritual value that could actually be based on a real emotion - again that as an emotion - does not stay as an emotion and again it finds expression physically and then I'm afraid it is a little bit degraded because it happens to be put again and again in that kind of a form. It is necessary to see these relations for oneself and to see what is really the matter with us. Because without any question - without any doubt - this is a problem that all of us face and have faced and have to solve. And now the question is how to solve it. Because it is not simply easy to say don't and become a celibate. Have celibacy - don't give in to - have strength of character and don't allow yourself because that as you know well enough is utter nonsense. It has to be faced in the proper way and it has to have a place and where is that place? If the emphasis

of man is at the present time on his body we will never get anywhere as long as that is considered. / ^A little while ago I asked who are the people who might ~~be~~ interested in Work. Those ^{the} who consider their body as / most important part - item of their existence, will never be interested in Work on themselves. Because they for themselves as a body don't need any more Work. So there is the distinction. Anyone who considers his body his most important part - don't ever ask them to become interested in Gurdjieff and objectivity. On the other hand, if there is some possibility of a person understanding what is there besides his physical existence then there is a chance for such a person and this, I think, is one of the most important rules that Gurdjieff tries to tell. You know how he is regarding the wish to destroy mercilessly everything that belongs to a physical form of behavior in order to be able to see what is left. Sometimes I've said if you can imag^{ine} / what a man ^w could be without his sense organs what is there that still could result? His body probably would not function but if there is something of a man that could be compared to a being of a certain level, or perhaps a certain substance that could exist by itself as an emotional center that then there might be a chance that that form of life could continue without the physical body. This problem one has to face when one dies - one has to face it in life. And now what will ^{will} ~~you~~ do? Because here are these problems that face us and we are without any doubt whatsoever constantly driven into the direction of a certain form of unity expressed in a physical way and when it isn't there we're unhappy. And then we look for it and try to find it and find all kinds of reasons and then call man polygamous and then the woman perhaps belonging in a different way passive in a different way maybe in relation to a man - whatever ~~she~~ thinks she ought to be.

You know I've talked about that kind of relationship. What a man should expect from a woman and what a woman should expect a man to be. How can a man be like that when he constantly thinks about the possibility of having an affair? I'm not saying anything about that what is beautiful and what at the present time can exist between human beings even on a physical plane. But what will last and what will be the original impetus for that kind of thing ^{to} for oneself to be able to also / become free from that and only then to allow it when something

else already exists. You see the emphasis of ones life has to be more and more on spiritual values. Of that what a man really is and that what a man should become and also in reverse that he should be able to do without certain things that are now important to him. So that the question of sex resolves itself quite differently and then one starts to understand the use of sex for different purposes. So that it's not a question of procreation. It's a question of creation in reality. But creation cannot be physical, it has to be a creation of a certain kind that is already started in one otherwise we wouldn't know what we are talking about. That what has been started in a man is his feeling and in that sense in his feeling having a wish for further growth. This I've called man number four. /number four is the only one who can ever understand a wish for objectivity. Any one who remains one, two or three always will relate himself to that what is for him his king. That is his physiscal center and the rest, that is his feeling center and his intellect will be gradually submerged and will be subjugated and subordinated to whatever the wish of his body will be. And when that is, you might say, fulfilled, what then happens? There is absolutely nothing left and the result is a tremendous amount of - let's call it suffering and monotony and a hunting constantly for something that is a little different and perhaps can give a certain excite/ment at a certain time when the old excitement has died out. This is the warning in order to see how to become and how to be and then really to be. That is/one has to become free. In the first place you will never be free unless something else has taken its place. This particular substitution in the first place has to be a relationship intellectually expressed so that there is a clarity of relationship of reasons why one wants to hunt for the possibility of a companionship with an understanding and not with one's mind. That is an understanding has to be in each person and then the intellectual functioning will be a result of their being. When the being is there it can be fed by two things. One is the intelligence which then can understand why a relationship should be maintained for a further exchange and you might say working together towards a common aim and the other is an emotional one of the realization of that what is in man number four for the wish to grow and at the same time satisfy in him that what is a yearning towards holiness. Be-

cause these become quite fundamental for anyone who wants to develop spiritually and who understands that his body after a little while will of course give out and that the law of destruction in the first place will take his body - that what becomes monotonous is that what is the life of the body simply because the others, that is feeling or intellect, still has the possibility of further growth. For that reason it can withstand any inroads as destruction because anything that is growing has the possibility of remaining in a life. But when something already has started to die off or has stopped growing it will be destroyed first. And this is the terrible thing because all of our thoughts and our feelings always are centered on that what so called "the body" wishes and we feel not at ease if that is not satisfied and we cannot understand when someone else may have a different kind of viewpoint and first you might say wants to settle the problems that for himself as an individual is much more important ^{already} than the usage/of that what is full grown. Emphasis has to be shifted/in the first place I say to the intellect in order to reach a certain form of understanding. But then it has to be shifted to ones feeling center. It is really that what will determine ultimately what a man will be. In the first place it will be the motivating force of his life. It will be for him the seat of his conscience. And it will be for him ultimately the possibility of, I've called it once in a while, the erection of a vertical pole towards infinity up which he could climb if he was sufficiently light. So the problem now is how does one develop in oneself as one is as individual sufficient of that kind - that kind of energy and that kind of wish to be able to counter-act that what may be the wishes of the body and for the time being you might say - all right wait until I can at least establish an equilibrium. Emotionally speaking now, I have then the two possibilities. One is I can go in the direction of the body and allow it and it will give me, to a certain extent, a satisfaction without content. So that very often when a person says, "ah, you must be happy, maybe you have a good sex life."

That what is expressed in the eyes of such a person is hollow and it is all that requires the physical body to be in a healthy state - so called - to give off - you might say - a shine and that what is interpreted as if an inner life exists. It is quite superficial, exactly the same

as skin is superficial. And the result of any kind of a light on the basis of earth and satisfying the requirements of the physical body, of course can lead to a healthy state. But don't be mistaken about it - that then it indicates that a person really exists. I say such things ultimately remain on the periphery and there is no content. This I can see from an emotional standpoint regarding my physical existence and I take even physical existence to its highest form of development. On the other side is my intellect and as long as there is a desire on my intellect to remain formulary it will always remain on the surface. As soon as there is a possibility by/^m means of pondering and by means of pondering and by means of a certain form of objectivity growing in a direction which at the present time it does not grow, but if I could find out how to make it grow up in that way that then there will be a certain possibility of a contact of a different kind of nature and not of this earth and that could give me then a form of equilibrium which at the present time I don't have.

All I have is a measly little bit of mental process I call my mind. And a certain way of so-called thinking based mostly, as you know, on impressions received and associated/^{with} impressions which have been received before. This is also empty because the skull is empty - practically speaking - and it ought to be filled. It ought to be filled with something that is worth while. It has to be filled with something that is my own and it has to be filled in such a way that it can start flowing over into an emotional state of myself by learning the kind of language which will give a relationship between my mind and my feeling center. You see, this will function then in two ways. One is that I establish a relationship and hold on to my feeling center without having this feeling center requiring the necessity of a physical expression and at the same time that what then develops in my mind can run parallel to the possibility of the development in my emotional center in training my mind to fill it with that what is right and good content/^{and-} my possession. I then also will give my conscience a chance, actually, to tell me what is right and what is wrong. These are the things that first have to be pursued. It is too bad that our physical state arrives at the time we are

sexually capable. The trouble is that at that time it is impossible as yet to talk to young men about the necessity of a spiritual development and this is because in a spiritual development one has to learn how to go some times against the grain and that I do not know when I'm still young and also the indications are that there is absolutely no necessity of doing it because that what I have at that time is abundant and I do not know what means poverty. How can one bring it really to an understanding to such a person? As I say - if his emphasis is constantly on his physical center there is absolutely no chance. When he has within him the possibility of a question of not accepting everything/^{the way perhaps it has} been presented to him or the way he thinks that his father and mother have told him or perhaps there is a little bit of knashing of teeth - not knowing exactly that that what he is doing is right and that there is that kind of a possibility of maybe extricating himself out of the conditions in which he is living now. That such a person, when he has suffered - and suffered really without being able to solve such questions and he has been associated with people who have had a different kind of an aim/^{not} just an aim for the satisfaction of their own grandeur and vanity. But that there was something in his relationship towards usually older people who have gone through the - through the particular regions of life and actually - you might say - have become mature in a sense that they know what is the value of life and still have retained a wish that something ought to be possible for them. Maybe in the life hereafter. Maybe in the life in a conscious state at the present time, to put it in a proper place so that then the different relationships of oneself can fit together. You see - it's not a question of neglecting physical - it's a question of placing it in relation to the other two and unless the other two are there and sufficiently developed it is of course logical that my physical existence will take the upper hand. Many times in Work I've said that it is now what will become positive. You see, such a person must know that even in a relationship towards the other sex his mind must become the positive element. This is the function of man. It is not the function for a man to have predominately a feeling. He will be motivated by that but when - whenever he is in any relation

himself, toward his body or if he is in any relation,
towards/ that then his mind, in all its clarity and in all its understanding and its con-
sideration and its willingness to understand what takes place around him will be able to have
a judgement and then will be able to say this I do. This is first to be developed. I wish for
myself to have a mind that I can rely on. That can give me the truth. That can tell me honest-
ly what is what and that I don't fool myself by being effected by the little bits of - and some
times very big wishes of my body. Satisfy them at times if I possibly can and all kinds of
reasons which become available for me so that I will still have my pie and eat it. The ques-
tion is now how will this mind actually be fed. You see both in man and woman it has to be
fed by means of ones feeling becoming - if it is possible for them - an emotion. An emotion
is a link with that what is outside of man. As long as there remains an ordinary feeling it
belongs to your physical body and even an ordinary feeling of so-called love that what one
says without any background and without any real desire to find out what is what regarding
such love feeling. That means that it includes only a satisfaction for oneself without even
the wish to consider what may be needed for the other person still belongs to this earth and
ultimately will end up in sex. When it can go the other direction this is the turning point.
Where is my emotion? Where does it come from, at what point does my feeling change into
an emotion? Where does it come from? At what point does my feeling change into an emo-
tion? By the introduction of something out of this world. You see I have to allow for my feel-
ing something to enter. Now there are two ways by which feelings can be entered. One is art
and the other is still religion. Art is extremely difficult because, as you know, it is linked up
with an expression of the physical form. At the same time - in art at certain times - being
confronted by it and sometimes even naturally seeing that what is supposedly artistic - or if
one has been fortunate enough to see certain forms of art which might be called objective as
representing that what is real life and which could be acknowledged for every person as real
life. Not just a little bit of an expression of a certain kind which only can be acknowledged
by a few and usually are dependent on the so-called mutual admiration society or publicity.

That there is still the possibility in some way in art and in some form of love that one can then feel for the other person and at the same time eliminate oneself for that particular purpose of unity. This I've said many times. What is loving someone? The ability to create for the other person states in which such a person can grow to their own development - not oneself. One becomes instrumental in helping creating that. But one does not do it for oneself. One does it solely for the purpose of helping someone else and one does this by being oneself. You see, the help that one wants to give to oneself becomes a result of that what one is. I am what I am when I live in my emotions. And then in such a way I can say that what I wish to say in the right way, feel in the right way and also place in the right way whatever it is that are in effect for me belonging to me totally as a man existing on earth. And that I must not say forget about physical but I must say in addition it is not only physical but that what is important is my feeling going to emotion in the form of love creating then as art something that does not exist as yet and for which I wish the help of that what could become available provided I'm open to it. I say, I implore God then, whatever God means for me religiously, in meekness and simplicity to hope that such holy influence could be taken by me provided I'm open to it. Such a statement can stand on its own feet. This is a statement one must make every once in a while, particularly when one is plagued by the desires of the body - when one is plagued by this so-called influence of the conditioning of the mind that what has been an accepted something around/you might say - around the confines of the earth - around the mind and in the mind of the different people that are so-called friends of one. Of that that has been more or less customary as a certain civilization/which we at the present time live and whatever the rules are that are applied. This I take with my mind so glibly because they are so satisfying to me if I wish to give in to what really my body demands. What is needed in such a case is to take a position on the basis of one's heart. One speaks at such a time from one's heart. One speaks about seeing and realizing all of that what can exist and will exist and always must exist on earth and at the same time one speaks from one's heart by having ones eyes lifted towards something that is an aim away from this earth and that I wish first that kind of unity in growth for myself that I can honestly say that ^{there} is quite

definitely a spiritual body in existence which requires attention and which I now - with all the force that I have in me - wish to give now in preference to giving in to something that will drag me down. This is a realization that one must first have - first will wish to face. If that isn't there everything will be broken down because your mind will gradually convince you that you're a fool. Your mind could help you if it were based on understanding, if the understanding is linked up to the level of being. I can see myself being dragged down. I can also see myself being firm and that firm... - this has to be maintained regardless of whatever the opinion is of any one else around one. Don't follow what someone else tells you. Don't follow what they do. Don't compare yourself with whatever their world is. Your world is your own. You make your world if you wish in accordance with whatever the level is that you wish to establish and^{then,} as I say, when one places oneself in one's heart and wishing then to go in the direction of further possible development and evolution, then I need help. Because I cannot do that alone. I'm still man on earth and I'm constantly under the influence of that what is a force and now I wish help. At such a time my heart prays, that is it wishes then to establish by means of my mind a contact with that what is higher and I hope then that that, if it is a result of the three centers now connecting with each other, that that kind of prayer will be heard. I say by infinity - by his Endlessness, by whatever is that is higher than I am and I must dare to confess that that is the motivating force. Otherwise you^{will} / never convince anyone. The emphasis has to be that I dare to stand up for that kind of, call if you like, religious conviction, that I have the strength of that conviction that I have the strength of going against all kind of indications from anyone else, including as I said that I'm a fool. I am not a fool when I know that I am going up toward something that is more desirable and also for me more belonging to myself as a human being. I say our education is at fault and it is unfortunate. If you are now at fault and remain at fault, it is unfortunate for you and it is now your task to understand this in the proper way so that from now on you start to realize what you are doing and that any time that you start to give in to any kind of a wish,^{in part} / of the body, then that you are losing^{that.} / . I'm not say-

ing that you shouldn't but that you should have as compensation, as balance, something else that will really give you an equilibrium and that for the time being - perhaps - should take the upper hand because the other has for such a long time been the upper hand already in one's life. The changeover from the positivity of the body to the positivity of the mind will have to go through your heart. In your heart there has to be this kind of honesty. This kind of unquestioning, yielding, and wishing to pray for that what is higher so that then in that sense it could come down, I being open to that so that it will not pass me by. This is a hope and it is something that can be realized if I really and honestly wish and if I remain in that sense then sincere. You see with this kind of relationship between people, this kind of an emotional development, this kind of unity of an emotional plane - you see this unity is absolute because it is not subject any more to any further arguments and that is why it is superior to an intellectual unity. Because an intellectual unity still can retain arguments and definitions and a little disagreement provided one knows what one disagrees about. Also that can produce a certain - a certain form of unity and a certain form of harmony. Physically, I've said many times - it's a question of adjustment but it's OK, it doesn't matter. We make - we make adjustments enough. But if I wish to live I live first in my heart if I can reach it. And again the indication is that mankind has no heart. Human beings have no heart - what they have is a solar plexus. It is superficial. It's on the outside of oneself. It's on skin just in your chest and it stays there for all the rest of your life as long as you remain unconscious and it will guide you from there and it will guide you - I assure you - downwards. I call it down-
scale a
wards because that is at the present time in the/lower form of development. Even if in volume at the present time, as far as man is concerned, it is, of course, much more and much more superior so-called than a feeling center or an intellectual center. The things have to be turned around. That is why it is so difficult because there is no force as yet. Sometimes prayer can help, sometimes a shock can help, sometimes an example can help. Sometimes a realization of one's own nothingness can help. All of that must enter into this particular consideration. What am I as a human being? What am I as a man? What am I as a woman? What is my

place in relation to those I have dealings with, contact with, what do I do - I do, what do they do - what do they do to me? What do I do^{to}/them? These are the questions that belong to man. If I don't have such questions I remain a little bit of a nincompoop or a boy. Or an immature kind of a creature. If we wish to grow up I have to come to grips with that kind of a question because that is the only way by which I ultimately^{will for myself}/solve/the problems of myself and If I wish the problems of the universe - provided I will live long enough to be associated with it. You see - I see - I say these things quite bluntly because if you have in yourself a wish to want to behave in a certain way you will all the time be influenced by other people who will not believe you and they will tell you that you are wrong and you will not have the convincing argument and you will not be able to maintain yourself and sooner or later you may want to go with them or simply give in or believe that perhaps something is the matter with you. A personal religion is hard - is not wrong. There is nothing the matter - the only thing is it is a little small and it is as yet not able to assert itself in a real emotional way. This we have to learn - but like many other things, that learning, that wish to grow into a kesdjian body which then as body can take over and whe/^{re} I can live and from there I can go towards my intellect and from there I can go to my physical body. I'm not denying anything. I'm only placing the accent on something that I, at the present time, wish, in order to develop it so that then with that I have a chance to say "this I wish" now I can. But not because I am forced.

So what does one do to give this kesdjian body food? Sometimes one says I wish to work. And when I say I wish to wake up I wish to wake up to myself. It all the times comes back to that wish as you know. And if there is the realization - the actuality of a result of some kind that I am awake and that I try now to apply this awareness in my life as a continued awareness which I then say is awake. What is it that motivates me? You see, many times we forget this. Many times we think it is an intellectual thing that put - ought to take place - and, of course, the mind will have to be clear and it has to know what is meant by objectivity. But what is really the motivation? The motivation is joy. You see - you remember, I say many times when you wake up out of physical sleep - how are you? Are you happy to be awake that

morning? That you didn't die during the night and that the day is ahead of you? And you wish to live that day unconsciously maybe but at least that you have a joy in living and want to. This creates for oneself a wish to continue with the life as you know it in an unconscious state. When I Work I wish to wake up. Awake from that what is now waking sleep, and at the moment when I wake up consciously I have to have a joy of being awake. This is what will help my keshjian body. This has to be the motivation ultimately of Work. Not my mind. It will not bring me there. But when I wish to wake up in order to have the joy of being awake, and to know then that I am awake so that then I face that life with joy - wishing to maintain that form of life for me - the realization that that life is life as compared with that what I have called my ordinary living which is bondage. I think it will take a long time before you get to that point of really that form of enjoyment and I warn you that ultimately that has to be there in order to remain awake and that that has to be a desirable something that you want to pursue and it is not to be compared and it even would be interfered with with a certain unholiness on one's face as expression. Start with that kind of joy in the day when you happen to think about consciousness and you make an attempt then to be awake and say but I'm here and then this body, the voice, the feeling, the way it manifests, the way it then is under certain control of movement, of gestures, of that what is then as manifestation of the body, comes from that what is inside and it is this joy that is filling oneself physically, emotionally and ultimately it will fill you intellectually. This is the most important part - that then on that kind of a basis I use my body for the expression of what has become for me that is, the truth the greatest truth/of my being awake and whenever I speak now about the difficulties of life and that what I have to face and what I see in relationship with others - that what is required is that when I speak about it in a very simple way - this I wish now, this I do not wish now, that then I am awake when I say it and that then at that time the totality of my personality represents not my personality but that what is inside and almost, I would say, bursts forth from it and is expressed by means of every kind of sense organ at my command. This one must know - that it never will be convincing to any one unless I represent at that time an

With Marie Jones

I asked Ruthie if you would mind so much. Sometimes it's difficult to become the object of attention. Not necessarily attraction, but - - (laughter). There's something to that. - - - That is true because one focuses on such a person. And it becomes, from attention it becomes attraction when you know the reason. Because Peter's birthday is tomorrow, and as is customary, we have to commemorate it. I don't know what you do then in such a case, because you say, "Yes, I wish you well. I wish you a good year. May you grow older gracefully. May you continue your growth the way you have shown to do it this year, and may the Lord bless you."

But is that really what we want? Is it that you really would wish for a person? You know he is a living person one has to care. Because if you don't care, then it is superficial. And perhaps to the extent that you really care, to that extent you will not only wish well, but you also put yourself under an obligation. Because the well-wishing may be dependent on many things that surely are taking place outside of yourself. And if you really mean it, you have to do something for yourself that to try in what respect can I create for such a person over the year that is coming, and a new year for him, - what can I do now over such a year? Not only to think of him. Can I help him? What is it that you can do to help?

Sometimes you can take a task. When the person is close enough, you might say, "For one month I will think of him every morning. I will try to visualize for he is, what he might do, what I think that he is going to do that day." And then you find at such a time certain thoughts. Because it has to be by means of thoughts in the beginning. After some time one develops different things. And it is possible to